

woman of the same clan ; for the temple was maintained in perpetuity. However, when the reigning king died, the temple of his predecessor lost much of its Importance, though it was still kept up in a less magnificent style ; Indeed no temple of a dead king was allowed to disappear altogether.¹ Of all the attendants at the temple the most Important probably was the prophet or medium (*mandwa*), whose business it was from time to time to be Inspired by the ghost of the deceased monarch and to give oracles in his name. To this holy office he dedicated himself by drinking a draught of beer and a draught of milk out of the dead king's skull.²

The temple consecrated to the worship of a king regularly Oracles stood on a hill. The site was generally chosen by the king ^f^dead in his life, but sometimes his choice was set aside by his kings of successor, who gave orders to build the temple in another ^{by} St ^h ^e ^a place.³ The structure was a large conical or bee-hive-shaped mouth of hut of the ordinary pattern, divided internally into two prophet!¹ ⁶ chambers, an outer and an inner. Any person might enter the outer chamber, but the inner was sacred and no profane person might set foot in it; for there the holy relics of the dead king, his jawbone and his navel-string, were kept for safety in a cell dug in the floor, and there, in close attendance on them, the king's ghost was believed to dwell. In front of the partition which screened this Holy of Holies from the gaze of the multitude there stood a throne, covered with lion and leopard skins and fenced off from the rest of the sacred edifice by a glittering rail of brass spears, shields, and knives. A forest of poles, supporting the roof, formed a series

of aisles
 in perfect line, and at the **enckqf** the central nave
 appeared,
 like the altar of a Christian **chiirch**, the throne in
 all its
 glory. When the **king's** ghost held **a** reception,
 the holy
 relics, the jawbone and the navel-string, "each In Its
 decorated
 wrappings, were brought forth and set on the
 throne ; and
 every person who entered the temple bowed to the
 ground

¹ Rev. J. Roscoe, *The Bagandu*, "Further Notes on the
 Manners and Customs of the Baganda," *ibid.*) xxxii
 pp. no-112, 283 sq. (1902) p. 45.
^a Rev. J. Roscoe, "Notes on the Manners and Customs of the Baganda,"
Journal of the Anthropological In- ³ Rev. J. Roscoe, *The*
Baganda, ty xxxL (1901) pp. 129 sq. | *id.*, p. 283.